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THE  
LIFE OF THE JUST,  
EXEMPLIFIED;

IN THE  
C H A R A C T E R

OF THE LATE

Rev. W. ROMAINÉ, A. M.

*Reclor of St. Ann, Blackfriars,*

AND

*Lecturer of St. Dunstons in the West.*

Preached August the 23d. 1795.

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By C. E. DE COETLOGON, A. M.

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Tu Ratio stulta es: non sapiſ, quæ Dei ſunt; itaque ne  
obſtrepas mihi, ſed tace: non judica, ſed audi verbum  
Dei, et crede.

LUTHERUS.

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## P R E F A C E.

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THE public have been already favoured with two discourses on the following serious occasion, by persons, who are deservedly in their high esteem. Why then obtrude a third upon their notice? It has been repeatedly solicited: and solicited for reasons, which had no inconsiderable weight with the writer. The times may require every additional testimony to "the truth as it is in Jesus:" and there may perhaps be a melancholy departure from the purity of christian doctrine, where it may least of all be suspected; and under such a specious pretence, as renders it the more insinuating, and therefore the more dangerous.

In these few pages, it is humbly attempted to exhibit a concise view, an outline, of the official ministrations, and of the personal character of a late venerable preacher in our establishment: which is offered to the candid



candid and pious reader, that he may judge for himself, how far it may be said to contain the vitality of divine truth; of every thing that belongs, in the language of sacred writ, "to life and godliness."

It is not the design of this short sketch, to celebrate the powers and sufficiency of human reason, or to exalt the dignity of human nature; but, to illustrate the riches of divine grace, and to display the virtue, and the efficacy of saving faith: to represent the character of the just, as it is delineated in the inspired volume, and not in the false appearance, by which it is heathenized, if I may so say, in the unscriptural phraseology of modern compositions.

Aware of the severity of criticism, the contempt of some, the ignorance of many, and the prejudice of most, I have no refuge, but in the consciousness of having observed that apostolical injunction, universally applicable to every case of this sort, "If any man speak, let him speak as **THE ORACLES OF GOD**: if any man minister, let him do it, as of the ability, which God giveth: that **GOD** in all things may be glorified through **Christ Jesus**: to whom be praise and dominion for ever, and ever. Amen."





( 2 )  
THE

# LIFE OF FAITH

EXEMPLIFIED.

ROMANS 1. xvii.

AS IT IS WRITTEN, THE JUST SHALL LIVE BY  
FAITH.

**A**MONGST the numerous depravities and evils, for which the prophet Ifaiah was once directed to take up his pious lamentation over the antient Israel—such as their stupid ingratitude; their irreligious inconstancy; their self-righteous hypocrisy, in observing the external forms of piety, and even boasting of them, while they were destitute of the inward and spritual grace of the thing; together with the most apostate character, blindness, and avarice, of their shepherds—he adds, moreover, their profane insensibility, upon the death of the righteous; when he says, “The righteous perisheth, and no man layeth it to heart.”

That we may not be charged with the same impious indifference, some of the governors of this merciful institution, have called upon us, to celebrate

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the grace, and to improve the departure of one of the greatest blessings of this kingdom—one of the brightest ornaments of the church of God, which he hath purchased with his own blood—and one, of the best benefactors, and friends, of this compassionate and useful establishment: for, “The memory of the just is blessed. The righteous shall be had in everlasting remembrance. And, precious in the sight of the Lord is the death of his saints.”

Of all the passages, that I could have selected from the sacred oracles, I know of none more applicable to the present occasion, than that, which I have recited. And indeed, if there be any one, more interesting—more fundamental—or, more comprehensive, than another, in all the inspired writings, it appears to be this. It seems to be more interesting, because it is more frequently repeated, and more elaborately enforced: more fundamental, because it is the very basis of our religion; a first principle of christianity; so that if this maxim be omitted, it ceases to be christianity; it is like separating the soul from the body, and leaving it a lifeless corpse. And, it is more comprehensive than any other; for, it virtually includes the whole of divine revelation: all whose various branches, of doctrine, promise, and precept, unite, like so many different rays, in this great centre.

I consider myself, therefore, as soliciting your attention to the most interesting, fundamental,  
and

and comprehensive portion of inspired truth, when I intreat your very serious and persevering regard to what I shall offer,

I. Upon the nature of that FAITH, which is so strongly recommended to us in the sacred scriptures.

II. Upon the character of THE JUST. And,

III. Upon THE LIFE OF FAITH; or, the peculiar kind of life they are enabled to live, during their abode upon earth.

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## SECTION I.

I hope it is by no means necessary for me to prove to this audience, very minutely, what is so extremely evident to an attentive reader of the word of God, that, the *Faith*, of which I am now to treat, is celebrated in an uncommon manner in the Bible: that is, not by any human panygyrist or renowned philosopher, but, by the infallible pen of divine inspiration itself; by the holy Spirit of God. So very highly is it celebrated, and honoured, in those unerring Pages, however insignificant it may be deemed, by those, who either have not studied the subject, or will not be decided by the wisdom and judgment of heaven, that,

If ever we be justified in the sight of God, from the countless iniquities, which by thought, word, and deed, we have committed against the divine



majesty, as the sovereign of the universe, and the moral governor of the world, it must be *by Faith*. To demonstrate this, is the great leading design of St. Paul in both his argumentative epistles to the Romans, and the Galatians. And in this, all our venerable and apostolical reformers were perfectly agreed. It is indeed, what Luther very properly denominated, *Articulus stantis, aut cadentis Ecclesiæ*: and no man ought to be acknowledged a christian preacher, who does not support it with his utmost exertions.

If ever we be brought into a state of grace and salvation, it is *by Faith*. And, therefore, it is expressly said, “Examine yourselves, whether ye be in *the faith*; prove your ownelves; know ye not your ownelves, how that Jesus Christ is in you except ye be reprobates?”

If ever we have boldness, and access with confidence to the throne of grace, so as to have fellowship with the Father, and with his Son Jesus Christ, and to find grace and strength to help us in every time of need, it is *by faith*. As it is written, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; in whom we have boldness and access with confidence, by the faith of him. Having therefore boldness to enter into the holiest, by the blood of Jesus, let us draw near with a true heart, in full assurance of faith.”

If ever we be purified, according to the purification of the true sanctuary, it will be *by Faith*.

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“For, in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love. Purifying their hearts by faith. And this is the victory, which overcometh the world, even our faith.” But, if you can possibly be ignorant of the sanctifying virtue, and efficacy, of true faith, let me refer you to the eleventh chapter of the epistle to the Hebrews.

If ever we be preserved, amidst the great variety of enemies, temptations, difficulties, and sorrows, we have to contend with, in our way to future blessedness and glory, it must be, *by Faith*. “For, by faith ye stand, and not by natural strength, or self sufficient power: therefore be not high-minded, but fear.” “Ye are kept by the power of God, through faith, unto salvation:” which is the final consummation of faith itself.

To confirm the truth of these assertions, I produce no human authorities. They are nothing, in this case. My appeal is, to something infinitely superior to all that is called reason, philosophy, or science, by the wisdom of this world. It is, to the Word of our God, which shall stand for ever: and nothing more, I think, need be added, to demonstrate, that, the pen of divine inspiration has celebrated *the Faith* of the just, in a very uncommon manner indeed.

Now then, of all the numerous mistakes, which are made in religious concerns, some of which are comparatively harmless, and circumstantial, while others are injurious to the purity,

the comfort, and the safety of mankind—few are more dangerous, or fatal, than those which respect the nature of faith: most of which, are as inexcusable, as they are frequent among men.

What multitudes are there, for instance, who suppose, that the mere empty, unaffecting profession of faith, is faith itself: as in the case of Simon Magus; who professed the faith of Christ, and was baptized under that profession, though he was in the gall of bitterness, and in the bond of iniquity; for, his heart was not right with God.

How many are there again, who presume, that they are necessarily possessed of the christian faith, for no better a reason, than because they have been educated from their infancy in the principles of that religion. Neither are there wanting those, who, with equal absurdity, and mistake, either take it for granted, or else attempt to prove by force of argument, that no other faith is requisite, but what is the fruit of our rational powers, and the common exercise of our natural understanding. But, I must be allowed to assure you, that these are all of them egregious errors: and, the more to be re-proved, and condemned, inasmuch as they are wilful. For, they are not to be accounted for, but by ascribing them, either to determined ignorance, to corrupt prejudice, or to that pride of heart, which is still more corrupt. Certain it is, we might every one of us be undeceived in these respects, if we would have honesty, and humility enough,



enough, to have recourse to the sacred scriptures, as our light, and guide.

From that light, we shall learn, whenever we look up to it, with simplicity and godly sincerity, that the faith, whose particular nature we are now illustrating, is *a heavenly Gift*. As it is written, "By grace are ye saved, through Faith; and that, not of yourselves, it is the gift of God." Such is the positive assertion of a writer, who was taught of God by supernatural revelation. And, if it be modest and decent, to defer our opinion to a most consummate judge, surely it would be highly improper to dispute this point with an apostle.

As it is an heavenly gift, it is also spoken of as *a spiritual Grace*; and, as such, though it is indeed in the most exalted sense, a rational exercise of the mind, it is rather to be considered as a gracious disposition of the renewed heart. "For with the heart man believeth unto righteousness. If thou believest, with all thine heart, said Philip to the Ethiopian Eunuch, who was reading the prophet Isaiah, in his chariot.

But that our view of a thing, so very important, and essential as this is, may be as complete, as possible, let me not forget to remind you, that the kind of faith, of which we are treating, is so far from being an airy speculation, or a superficial profession, that it is expressly said to be of divine operation upon the human soul. I make use of inspired language, however unfashionable, and inelegant, it may be deemed by fastidious refinement, and  
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classical affection, when I state to you, that it is the peculiar gift of heaven—it is a gift by grace—and, it is *of the operation of God*. It is God himself, by his own invisible, yet efficacious agency, who produces it, wherever it really is; and the medium, or instrument, through which it is produced, is, the written word; sometimes called, if you recollect, the word of faith. “So then, faith cometh by hearing, and hearing, by the word of God.”

I shall remark only once more, upon a subject, which ought to be as clear as the light; which should always be treated with a method the most exact, and with perspicuity the most luminous, that, *the Faith of the just* contains in its very nature, a distinct knowledge, a right judgment, and a cordial affection to divine things. A distinct knowledge; for, it cannot consist in believing we know not what. A right judgment; for, it can never consist in giving credit to error, delusion, or falsehood, but, in the belief of the truth. A cordial affection; for, I may certainly believe what I totally disapprove; what I secretly disgust, and abhor; which no person can suppose is the sort of faith, so highly celebrated in the sacred volume; and for which, the saint of God, whose decease we are now aiming to improve, was so eminently distinguished by divine goodness; and which he so earnestly, and invariably recommended, in all his public ministrations, as thousands can testify. And, I have no doubt, but that, if he  
could

could speak to you at this moment, from the mansions of bliss, he would intreat you, never to rest satisfied with any thing short of this faith; because, without it, you never can believe to the saving of your soul.

If this be a proper account of faith, and I have been extremely careful to keep my eye very steadily fixed upon the only infallible criterion, or standard of all christian verity; then, it is greatly to be feared, there is but little faith, even where it is much professed. And, if among infidels, we may include those, who are without faith, as well as those who deny it, how prodigiously will the number be increased, beyond what the generality of people are accustomed to think!

From these observations, which I have submitted, for the specific purpose of explaining the scriptural nature of the faith of the just, we pass on now to delineate the most striking features, in *the Character* of the just; of which their faith is the foundation: so that the one cannot exist without the other. If the faith be wanting, the character must be wanting too; as no superstructure can possibly stand without its basis.

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## SECTION II.

**U**PON the sublime principles of that religion, from whence we are denominated christians; that is, the disciples, the followers, and the friends of



of Christ; I may venture to affirm, without any apology for so doing, that, of all the literary pursuits, in which the human intellect can be engaged, there is no study so important to an immortal being, who admits the divinity of the Bible, as the study of the character, and history of THE JUST. For, who are the just? Not perhaps the rich, the great, the noble, or, the learned of this world. We know who hath said, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"

By the just, therefore, whatever may be their rank in political society, whether high, or low, rich, or poor, are intended in the scriptures of truth, the special objects of divine favour: those, who are partakers of the heavenly calling; called to be saints: the beloved of the Lord; whom he hath chosen to shew forth his praise; to do justice to love mercy; and to walk humbly with their God.

Not that by the just, we are to understand a character that is strictly or legally just: for, in that sense, there is no such character to be found among men. In this respect, "Every mouth must be stopped, and all the world become guilty before God: for all have sinned, and there is none perfectly righteous, no, not one." A lesson this, which is conveyed to us in a very uncommon style, in the close of the fourth chapter of the book of Job;

Job; to which, it may be worth your while to advert.

So that by *the Just*, I should apprehend, must be intended, such as are evangelically just: just, according to the analogy of the faith, so as not to contradict the nature and genius of the gospel of the grace of God: the persons who are just, by *impetration*—by *imputation*—and by *impartation*; which are far from being distinctions, without a difference; more curious than useful, or more nice than wise. For, as far as I have any discernment myself in these great concerns, in the things of the spirit of God, they appear to me, to be of the utmost consequence. And indeed, I have long considered it, as a maxim of inestimable value, in all public instruction-- *qui benè distinguit, benè docet.* “He who distinguishes well, teaches well.”

They are just then, I should say, by *impetration*. How so? By the gracious interposition of our redeeming God and Saviour, Jesus Christ; who, by his mediation, sufferings, obedience unto death, and everliving intercession, hath obtained for them the undeserved privilege of their being classed among the favourites of heaven, and the heirs of eternal glory.

They are just too, by *imputation*: that is, by the imputation of the righteousness of their Redeemer; setting it down to their account; making it over, as it were to them, by the sovereign constitution of that God, who worketh all things after the counsel

counsel of his own will; and whose glorious prerogative it is, not to consult human opinion, or human pride, but to do whatsoever it pleaseth him.

This is that sublime righteousness, which you find so much insisted on, in this most instructive epistle to the Romans, from whence the text has been selected: which is said to be the righteousness of God; a righteousness without the law; even the righteousness of God, by faith of Jesus Christ, unto all, and *upon* all them that believe: that God might be just, and the justifier of him, who believeth in Jesus."

In a subsequent part, we are told, it is "a righteousness accounted, or imputed; which God himself imputeth without works; because it is the righteousness, not of works, but of faith; which shall be imputed to us, if we believe on him, that raised up Jesus our Lord, from the dead; who was delivered for our offences, and was raised for our justification.

In a following chapter, it is called the gift of righteousness; and a gift by grace; and we are taught to believe, that it is the personal, mediatorial righteousness of Christ, which is transferred, with all its benefits, in a way of grace, to those who have no righteousness of their own, that can justify them in the sight of God: that, "as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." "For, Christ is the end of the law for righteousness, to every one that believeth."

Upon



Upon these explicit declarations of divine truth, I offer no comment. They are too plain and simple, to need them. To gloss upon them, would be to perplex and confound them. They are sufficiently evident to common sense: which, in many cases, is the best sense; as learned ignorance is, of all ignorance, the most contemptible. And, as to the cavils, and objections, which have been so often started against this essential article of divine revelation, with them we have nothing to do. Our office is, to preach the word. And, whether it originate in reasoning pride, in vain conceit, or in self-righteousness, “he that reproveth God, let him answer it,” at the judgment of the great day.

Be it observed, however, that the character of the righteous belongs to them, who are just by *impartation*; or, by the actual communication of the divine influences, and graces of the holy Spirit. “For as many as are led by the spirit of God, into all goodness, and righteousness, peace, and truth, they—and they only—are the sons of God.” And of such, the scriptures speak, when they assure us, that, “The way of the just is uprightness:” that “the tongue of the just, is as choice silver:” and that, “the path of the just, is as the shining light, which shineth more and more unto the perfect day.”

After all, whatever comparative excellencies, of religion, or of morals, of piety, or virtue, may dignify, or adorn the character of the righteous, “there is not a just man upon earth, that doeth good,

good, and sinneth not." It was no licentious writer, who was ingenuous enough to confess, that, "in many things we all offend." And it might serve to keep us all, where we ought ever to be, in the dust of self-abasement, if we would ask ourselves, continually, a very serious question, once proposed by a prophet, and a king, "Who can tell how oft he offendeth?"

God forbid, that I should stand up in this solemn place, to indulge in fulsome panegyrick; to deal out flattering encomiums on the memory of the dead; or, to transgress the strictest bounds of piety, and truth! But, may I not confidently appeal to multitudes, in this large audience, whether, in delineating the character of the just, I have not been drawing the religious portrait of a late eminent minister of the son of God? Was not his tongue as choice silver, whenever he was pleading the cause of the Redeemer? Was not the way, in which he walked, the way of uprightness? Was he not a burning, as well as a shining light? especially when he was exhibiting the glory of Christ, in his divine person and his mediatorial offices, and the nature, necessity, and perfection of his great salvation. And yet, so sensible was he of his own imperfection and depravity, in his best state, that, instead of placing any dependence upon himself; or trusting in any works of righteousness, which he had been enabled to perform, no man, perhaps lived more habitually under the deep impression of that humiliating sentiment of the devout psalmist, when in  
his

his addressee to heaven, he said, "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified." And, that the life which he lived, was in perfect harmony with this spirit of humility, is most evident; for, it was a life of faith, which is to be the last point of discussion and improvement, from this short, but very comprehensive maxim; "as it is written, the just shall live by faith."

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### SECTION III.

VERY possibly you may recollect, that the distinguished favourites of the most high God, among various other representations, are sometimes spoken of, in the inspired writings, as a *peculiar* people. They must therefore be singular; because, this is their scripture characteristick. And, this is, unquestionably, one of their chief peculiarities; the particular kind of *Life*, they are called upon to lead, during their abode upon earth. The doctrines, they embrace, and profess, are, indeed, peculiar. So are the privileges they enjoy; the spirit they breathe; the graces, by which they are beautified; the pleasures, they experience; the character, they sustain; and *the Life*, they are living in the flesh, till the earthly house of this tabernacle shall be dissolved, and they shall be cloathed with immortality and bliss. For, the just shall *live* by faith.

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It is therefore a life of faith, by which they are discriminated from the rest of mankind: unobserved, and even despised, perhaps, by those, who know not God, and obey not the gospel: by those who are living a life of sense, and vanity; of pride and folly; of dissipation, and worldly lust. To persons of this description, such a sort of life, may appear weak, and ignorant; absurd, and irrational; affected, and visionary. It may be deemed as strange by these, as the doctrine of the resurrection was, by the learned and philosophical auditory, that attended the memorable address of Saint Paul, in the city of Athens. But, you must permit me to remark here, that however surprising, mysterious, or unaccountable, it may seem to any of us, this is the life we shall certainly lead, if ever we belong to the blessed number of the just. For, the truth is, that no man is a believer to the saving of his soul, unless he is actually living this very life; unless he is living by faith.

By faith, in what? And by faith, in whom? In a general view, by faith in the Word, the Providence, and the Grace of God. Or, to be more minute and explicit, and of course more intelligent, and instructive, by faith in the nature, perfections, and will of God, as revealed in the scripture of his own inspiration: in the holiness, and wisdom; the power, and the mercy; the truth, and the covenant, of that incomprehensible Trinity, who is the God of all grace, and mercy; all power, and salvation.

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The life of the just, is a life of faith in the Son of God; in his person, work, and offices; in his sacrifice, his character, and love: in the essential deity of his person—in the perfection of his mediatorial undertaking—in the necessity, suitability, and value of his several offices—and in the consummate excellency of the character; not only as worthy of all possible admiration and esteem, but as the great christian pattern, which it is our duty to imitate; our honour, to copy; our supreme happiness to follow, as much as we possibly can. For, though to lose sight of his vicarious sufferings, for the remission of our sins; or, of his imputed righteousness, for the complete acceptance of our persons into the favour of God, and our future admission to the kingdom of glory, would be the very height both of folly and ruin, may we never forget, that the great author and finisher of faith hath left us an example, that we should walk in his steps.

The life of the just is a life of faith, in all the rich variety of characters, by which the Holy Ghost is pointed out to us in the sacred volume: whether, as the Lord and giver of spiritual life; or, as the teacher—the leader—the sanctifier—the comforter—and the preserver, of all the elect people of God, through the whole series, and in all the numberless difficulties, of their spiritual warfare.

From all this, it is very easy to perceive, for what the just are living by faith, in the ever blessed and glorious Trinity: it is not merely, nor so much

for temporal mercies, and protection, as for all spiritual blessings in heavenly things, in Christ Jesus: it is, for all the purposes of justification; and, of sanctification; and, of consolation; and, of preservation; and, in a word, of their present and everlasting salvation.

So that, the sum total of this life, and the every day of it, may be said to consist, in their living entirely out of themselves, upon the all-sufficient fullness of Christ. Because, if the scriptures are to be credited, they have no grace---no strength---no hope---no joy---no peace---no purity, but what they must derive entirely from him. He is the fountain of living waters; their wisdom, their righteousness, their sanctification, and their redemption. For, it hath pleased the Father, that in him should all fullness dwell; that, in all things, he might have the pre-eminence; and that, according as it is written, he that glorieth, should glory in the Lord.

The *Reasonableness* of such a life, is very clear, to my apprehension. For, does it not render the creature, what he really is, nothing? and the Saviour, what he certainly ought to be, every thing? Is not this, the most fit, and proper thing in the world? Is not the self-renouncing virtue of faith, one of its principal excellencies? Does it not exactly correspond with the nature of man, as a totally dependent Being---as a Being, all made up of wants and necessities---and, as a Being of unspeakable demerit? Does it not exactly harmonize with



with the constitution, and spirit, of the gospel: with the exceeding riches of the divine grace, and mercy, displayed in that scheme of redemption? And, does it not entirely fall in with that determination of heaven, in which we are assured, that, “The loftiness of man shall be brought down, and the haughtiness of man shall be laid low, and the Lord *alone* shall be exalted? I know of no method, in which this can be done, so effectually, as by that, of living by the faith of the just.

As to the *Piety* of this life, that indeed is implied in all the preceding observations. And, though the ideas of different persons, upon the same subject, may be different, to my conceptions, a principal branch of all evangelical righteousness and true holiness, is, humility. And, faith disposes the heart, in which it really dwells, not, like the Pharisee, to plume itself upon its superior excellence; but to be insensible, as it were, to all its own purity, and goodness, in the over-powering sense of the infinite holiness of God. So, the seraphim are represented, in heaven itself, as veiling their faces, and covering their feet, in the presence of Him, before whose throne they stand. And, for the very same reason, the comeliness of Daniel, you are told in his prophecies, was turned into corruption. Nor, are we any thing, in the sight of God, but what is offensive, till we are nothing, in our own sight.

It is the property of faith, to work by love; to purify the heart; and to teach us to glory, as we

ought. And, no man can be said to glory, as he ought, till he has learnt to say, with no mean character, " God forbid that I should glory, save in the cross of our Lord Jesus Christ ; by whom the world is crucified unto me, and I unto the world."

That this life of faith is a life of *Comfort*, will readily be admitted, by those, who cordially subscribe to the testimony of divine truth. For, upon that testimony, we are informed, that there is no peace with God---no joy in the Holy Ghost---no well founded sense of the divine favour, to be experienced in any other way. We may seek it in any other mode---we may deduce it from any other source---we may flatter ourselves with vain delusions, wrap ourselves up in idle conceits, and sport ourselves, till death itself shall overtake us, in our dreams of happiness and hope ; but, everlasting disappointment will be our reward.

With what unspeakable satisfaction then ought we to remember, that almost the whole of the very long life, of that useful, and venerable servant of God, by whose departure we are now labouring to profit, was, this life of faith : and, to this it may be ascribed, under the influence of divine grace, that the constant tenor of his days was,

A life of order, and regularity ;

A life of diligence, and study ;

A life of temperance, and œconomy :

A life of chearfulness, and peace ;

A life

A life of vigour, and activity;

A life of steadiness, and consistency.

The truth of all which, is attested by those, who knew him most intimately, during the period of fifty years.

Among the most amiable outlines of his moral character, it was very easy to trace that, of great exertions in the service of beneficence, and compassion to the poor. So much so, that it has been affirmed, by persons of integrity, that he generally raised no less a sum than three hundred pounds, annually, for the benefit, and comfort, of the poor of his own parish.

As a *Man*, there can be no question, but that he had his weaknesses, and infirmities. But, as I was entirely ignorant of them myself, I can say nothing about them. And indeed, had I been better acquainted with them, that charity, without which, all other virtues are said to be nothing, would oblige me to throw a veil over them all.

In his dress, he was perfectly plain, but always neat. He had a general knowledge of men and things. His powers of conversation were considerable; easy, unaffected, and always pious.

As a *Subject* of these realms, a more loyal one, upon principles the most disinterested, and pure, was not to be found. He was neither a character, nor a preacher, of sedition: no secret fomentor of faction, under the specious pretence of civil or religious liberty: no political pestilence: no enemy in disguise, either to the church, or to the state.



As an *Author*, nothing can be more evident, to the impartial and judicious reader of his works, than that he wrote, not for human fame, or learned reputation, but, for what he conceived to be the religious benefit of mankind. And, indeed,

“ Fame is no plant, that grows on mortal soil,  
 “ Nor in the glistening foil,  
 “ Set off to the world, nor in broad rumour lies ;  
 “ But lives, and spreads aloft, by those pure eyes,  
 “ And perfect witness of all-judging heaven.”

As a *Minister* of the establishment, he was firmly attached to the articles of its faith, to the forms of its devotion, and to its ecclesiastical authority ; without disturbing, or opposing, those, who affect a greater purity of doctrine, and government ; by the most respectable of whom, he was very highly esteemed.

As a *Preacher*, though in the perpetual custom of delivering his sermons without any notes, he was neither inaccurate, wild, visionary, rhapsodical, nor enthusiastic ; but, in his *method*, exact : in his *language*, correct : in his *arguments*, pointed, and concise : in his *manner*, serious, earnest, and affectionate : and in his *style*, possessed, in an unusual degree, of the very valuable gift of expressing himself with the most intelligible simplicity, without a shade of vulgarity. So that, while the meanest of his hearers might clearly understand, those, who had been favoured with a more liberal education, could not but admire that peculiar excellence, that happy talent.

As some are so presumptuous and self-confident, as to pour forth their extemporaneous, incoherent effusions, without any pre-meditation, others are weak enough to suppose, that all, who do not use written sermons, are guilty of the same indecent practice. To one of this description, who had taken up a great deal of his time, by visiting him on a morning he regularly preached, he was compelled to say, "Sir, I must now beg you would retire; as I really do not preach *by inspiration*."

He no doubt felt it his duty, as it was his invariable practice, to illustrate, and enforce, all the fundamental *Doctrines*, as well as *Duties*, of our most holy faith: conceiving, as he evidently did, that the belief of divine truth was full as essential to the Christian character, as the sanctification of the spirit, and the obedience of the life. It appeared to him, what to deny, is to give up the cause of revelation at once, that the *Principles* of Christianity are as important, in their nature, and place, as its *Precepts*; and that both must stand, or fall, together: and, as no man can be consistent with himself, as a public teacher, without the adoption of some system, the system he adopted, and, which indeed, as an honest man, he was bound to adopt, by subscribing, *ex animo*, the doctrinal articles of our church, was calvinistic.

As to the utility of his ministerial labours, which were without any intermission, for almost threescore years, not only in the metropolis, but in many other cities and towns, I might refer you to many  
living

living witnesses of his success: for instances, of real conversion; that is, conversion to Christ, as the only refuge and hope of salvation. For, till this is the case, the great point is not gained: and for this reason, no other preaching is evangelical preaching, but that, which produces this effect. "We preach not ourselves, but Christ Jesus the Lord. We preach Christ crucified. Philip went down to Samaria, and preached Christ unto them. Christ is preached, and therein I do rejoice, yea, and will rejoice. Whom therefore we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus. Unto him shall men come. In the Lord shall all the seed of Israel be justified, and in him shall they glory."

This therefore is to be the primary object of all our public ministrations. And, why so? Because he tells us himself, that he is Alpha, and Omega, the beginning, and the end, the first and the last. Because, in him are hidden all the treasures of wisdom and knowledge; and in him dwelleth all the fullness of the Godhead bodily. He is the way, the truth, and the life. And, though we may amuse ourselves, and deceive others, with ingenious treatises, and philosophic essays, on virtue and morality, falsely so called—the scriptures themselves, whether read, or preached, are no otherwise intended to make us wise unto salvation, but by faith, that is in Christ Jesus: nor should any man



be regarded, in this respect, any further than as he preaches, not himself, but Christ Jesus the Lord.

In the history of preachers, it is very well known, that, every man hath his proper gift : some, to reason ; others, to persuade : some, to inform ; others, to alarm : some, to convict ; and others, to confirm. Happy they, who unite in their own persons that comprehensive definition of eloquence, given us by the Roman Orator, *instruendo—delectando—movendo* ; instructing, delighting, and moving ; of which we ought certainly to be ambitious, if we mean to discharge our office, with benefit to others, or with satisfaction to ourselves.

The peculiar talent, with which this eminent minister was favoured of God, appears to have been, not that, of harrowing up the souls of his hearers, and driving them into the regions of horror, and despair ; terrifying their distracted imaginations, or afflicting their wounded consciences ; but, of illustrating the preciousness of Christ ; enforcing the duty of faith ; and administering the balm of Gilead to the troubled spirit. His principal subjects were indeed the two former, in order to the latter : for, however he might be led occasionally to digress from them, he seemed always to return to them with renewed ardour.

Upon this ground, some have thought fit to start an objection to the usefulness of his ministry, from its perpetual sameness. But, might we not start a similar objection to the sun itself ? from its perfect uniformity. Does it not rise on each succeeding

ceeding day, never so much as varying its aspect? and yet, always beautiful, always beneficial. And, notwithstanding the general ideas, and plan, of all the discourses of this valuable preacher, were the same, who, that had a taste for devotion, or doctrine, did not admire that assemblage of truth, beauty, and utility; that divine simplicity, and that heavenly unction; with which they were ever enriched.

It is a circumstance, which, I think, may be noticed, as very seldom occurring in the history of any man; that, in the course of his official duties, he delivered a critical, evangelical, and practical commentary, upon the whole scriptures, from one of the pulpits, in which he was regularly engaged.

“ There stood the messenger of truth. There stood  
 “ The legate of the skies. His theme divine;  
 “ His office sacred; his credentials clear.  
 “ By him, the violated LAW spoke out  
 “ Its thunders; and by him, in strains as sweet  
 “ As angels use, the GOSPEL whispered PEACE.”

So wonderfully were his natural strength, and mental faculties preserved to him, by the good providence of God, to the latest stage of his existence, that a more accurate, animated, or impressive sermon was scarce ever delivered by any person, in the vigour of his days, and powers, than was uttered by him, in this very spot, at the advanced age of, *eighty*.

As

As we can only speak of men, according to our conceptions of them, he was, in my humble opinion, a modern patriarch: who, after having lived the life of faith, was translated, on the triumphant wings of faith, to the mansions of eternal rest and peace; anticipating, with his departing spirit, and with his dying lips, the employment of heaven; the beatific vision of his Redeemer; and the approaching glory, which was about to be revealed in him.

- “ He never let a day, or night unhallowed pass,
- “ Without remembering what his Lord for him had had done.
- “ He found the blessedness of being just;
- “ And, to add greater honours to his age,
- “ Than man can give, he died, *praising* his God.”

Who can forbear exclaiming, at thought of this, “ O let me die the death of the righteous, and, let my last end be like his!” But, if we really mean, and wish to die their death, let us labour, and pray, to live their life: to live like him, and live with him, whose decease we are permitted to lament, as a public loss, but, whose present felicities are unspeakable, and will be everlasting, in that happy state, where

- “ Through the rich grace of Him, who bled on earth,
- “ He hears the inexpressive nuptial song,
- “ In the blest kingdoms meek of joy, and love.
- “ There entertain him all the saints above,
- “ In solemn troop and sweet societies,
- “ That sing, and, singing, in their glory move,
- “ And wipe the tears for ever from his eyes.”



## APPENDIX.

*AS in discourses of this kind, every effort should be made for the benefit of the living, as well as in becoming celebration of the dead, I have taken leave to subjoin some short Maxims, on the excellency of FAITH—selected from one of the most pious writers, and devoted ministers, of the present century.*

**F**AITH does not consist in thinking that my sins are comparatively little, and therefore may be forgiven; but, in knowing that they are very great, and believing that, though they are ever so many and great, past or present, Christ's blood is above them all.

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**T**HE man who comes to Christ, without any desire or expectation of being created in him unto good works, and having his nature renewed in holiness, is a fool, or an infidel. He neither knows nor believes one tittle of the gospel.

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**T**HE remission of sins, apprehended by faith, is the dissolution or ending of Satan's kingdom in us, and the beginning, foundation, and principle of a new nature, state, and life in God through Christ.

FAITH

FAITH can do more than remove mountains, it can still a clamorous conscience; make a bad conscience good; soften a hard heart; bend a stubborn will; and bring God and man together.

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THE Christian is happy in Christ's forgiveness, Christ's righteousness, and Christ's beatitudes; but chiefly so in the two first; and only unhappy, because he is imperfect in the last.

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IN Christ we are as innocent and clear of all blame before God, as Adam was at his creation. This is the great mystery, great truth, and great comfort of the gospel; and if it is not true, all scripture is false, or comparatively of little worth.

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I believe for the remission of sins; I believe for Christ's righteousness; I believe for power to love God and man; I believe for belief; and God knows I had rather be a believer, than a King.

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IF one man had all the graces and good actions that ever were in the world, to plead for himself, they would not justify him to God; and if all the sins of all the world were to meet in the person of one man, the blood of Christ would infinitely outweigh them.

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I know my sins are a vast heap, and more in number than the hairs of my head, but I will think no more of them (save to deny and try myself) for the remainder of my life: I will look only unto Jesus; and, if a better obedience does not spring from this faith and looking, I shall for ever despair of attaining to it.

I find

I find it difficult to believe that God can forgive me, because I cannot forgive myself. There is great comfort in Isaiah lv. 7, 8. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

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God does not expect to be loved and praised by us, but for his benefits, as proofs and tokens of the riches of his nature; and, as weak, dependent creatures, we must look up to him for the communications of his goodness, and think ourselves more happy in receiving from him what we want, than if we could give it to ourselves.

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He who, with a consciousness and acknowledgement of great imperfection, trusts in the righteousness of Christ, is a better christian, than a more perfect man, who trusts in his own. He who does not rejoice in the Lord, and feel God's peace as a cordial at his heart, is a christian of a low form, and hardly a believer. Why are we so often lumpish, heavy, and almost at our wits end, but because we look for comfort in ourselves more than in Christ, and do not charge it enough upon our souls to rejoice purely, simply, and only in him?

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When we have received nothing from God, we think we have enough of our own, and are sufficiently proud of it; what we receive from him, in answer to prayer, under a sense of our poverty, is all placed to the account of grace, and humbles us in the dust.

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The mercy of God is above all my sins, and all my fears; and when I perceive it in my own mind and conscience to be so, see the necessity of mercy, and joyfully embrace the offer of it, "the spirit beareth witness with my spirit;" and the witness is good, without, and before  
works



works; and faith perceives itself by its own light. O Father, sweet is thy mercy; O Jesus sweet is thy love; sweet, O blessed Spirit, is thy testimony to the soul.

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GOD put the yoke of the law upon the necks of the Jews, the devil puts it on the necks of christians.

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I would not be without direction, restraint, and assistance, from God if I might; dependance on him is my security, happiness, and great glory; he can do all things well; I am sure I cannot: And, how will my soul exult in his goodness, glow with gratitude, bless and adhere to him, when I know I am not overlooked, and that he has heard and helped me in the very thing I asked of him; I question whether any man ever truly loves and praises God, till he has been so helped.

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GOD never pardons one sin, but he pardons all; and we dishonour him more by not trusting in him for complete forgiveness, than ever we did by sinning against him.

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WHEN sin, past and present, appears in its true shape, with all its horrid malignity, and desert of damnation, then is the time for a full fight of Christ: And, O! how gloriously does "the sun of righteousness arise" to the benighted, sin-burdened soul, "with healing in his wings!" How sweet is mercy; how precious the name of Jesus; and how dear his blood to the awakened, guilty conscience! Let it ever be remembered how great the obligation!

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IT is the will of God, and well-pleasing to God, that I should rejoice continually before him in the acceptance and possession of Christ, as made unto us wisdom, righteousness, sanctification, and redemption.

WE

WE are apt foolishly and impiously to harden ourselves against the comfort of scripture, by poring continually upon our sins. Why, man, it is as true that Christ died for sin, as that the wages of sin is death, and full as dangerous to disbelieve one, as the other.

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IT is disowning my belief, wronging my soul, and giving the lie to God, to think but for a moment that his mercy in Christ is not above all my sins.

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THE belief of Christ's atonement and imputed righteousness, seems to be God's way for our attaining any degree of righteousness of our own, or all the inherent and infused righteousness we ever shall be capable of; and if this method is of God's appointing, it is dangerous trusting to any other.

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THE end of the commandment is charity, out of a pure heart, and that springing from a good conscience, purged from the sense of guilt, by faith unfeigned. Christ is in this way the wisdom of God, and the power of God, though it seem ever so absurd to the reason of man.

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THE remission of sins, apprehended and applied by faith, opens a new kind of intercourse between God and the soul; the veil is rent that barred its entrance into the most holy place, and it now stands continually before God to receive advice, instruction, and all manner of gracious sanctifying influences.

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THE particular doctrines of the gospel, justification by faith, &c. must not only be revealed to us, but in us;

us; and God therefore reveals them to us, that we may go to him, to have them revealed in us.

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WHEN we are wearied, and quite spent with working out a righteousness of our own, we cast ourselves with great advantage upon Christ for his; and there is then little danger of our being hurt by this doctrine. The sense of such a relief in our time of need, will be instead of a thousand arguments to make us press on to the utmost perfection of holiness we are capable of.

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WE may read, think, reason, be convinced, and willing, and glad to acquiesce; but after all, it is hard for any man to believe for the remission of sins, in good earnest, till it is given him of God.

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EVERY thing in religion is God's gift. It is better on all accounts it should be so, than otherwise.

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MAN will do something, if not all, for himself; he will earn his salvation, either in whole or in part. It is the great gospel mystery to acquaint us that the attempt is vain, and that if ever we are saved, it must be by grace.

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FAITH is the means of attaining to the spirit, and the spirit is the spring of our power and possibility of working. Faith in this view, and embraced for this end, will stand its ground against all opposition. There can be no pretence for decrying it as an enemy to good works.

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THE mystery of the gospel, as distinguished from the law, consists in changing the order of two words, one says, "do, and live," the other says, "live, and do."

D

IT



It is impossible for a considerate person to think himself safe upon the foundation of his own works. The consequence is plain: We have then nothing to trust to but an act of grace from God, or something that is not our own. And yet by a strange perverseness, when the only proper relief is proposed to us, we naturally reject it, either in whole or in part.

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If we knew the gospel to be what it is, and what the angels, who must know, said it was, viz. "Glory to God in the highest; and on earth peace, good will towards men;" or, a full discharge from all guilt and blame; and from the bond of the law, as a covenant, we should be apt to say of it, "It is too good news to be true."

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THE mercy of God, in the forgiveness of our sins, can never be understood or believed, can be no motive of love, gratitude and obedience, till we know the extent of our obligation in a full conviction of our demerits; but this can never be, so long as we pride ourselves on the rectitude of our nature, and stand upon the false bottom of a few moral performances.

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HORACE'S "sunt verba & voces, &c." is a vain boast; Cicero's offices, and the divine Plato can do me no good. Christ delivered for our offences, and raised again for our justification," is the religion I want.

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To say that we are justified by works, is saying that we are justified by sin. Put the good actions of the best men into one scale, and their bad into another, and see whether the latter will not preponderate. And if so, the result is sin.

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THE doctrine of justification by faith alone, could never stand its ground long at a time. This is to me a proof of its truth and excellent tendency. It is not at all for the purpose of a corrupt world; and therefore it

is no wonder it should be rejected, as often as it makes its appearance.

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SINFUL man, saved in Christ, always was, and always will be a mystery. But where is the mystery of our being saved by an inherent righteousness? Oh! why does sinful man for ever dispute against his remedy, and return to the beggarly elements of the world, the flesh, and the powers of nature, when the mercy of God is so plainly declared, and so fully made over to him, as his only help and comfort. St. Paul told the Jews of his day, that justification was by faith only, and not by the works of the law. Suppose now they had understood this assertion of the ceremonial law, as many have done since, might they not very justly have said, "Neither do we look to be justified, or accepted with God for our observation of the ceremonial part of the law, but for our obedience to the whole law, and especially the moral." It is plain therefore that St. Paul, in speaking of this matter, always means the whole law, *rotundè*, as Martin Luther says; or else the dispute between them would soon have been at an end. He would only have affirmed, what they never denied,

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REDEMPTION by the blood of Christ (mark it well, O my soul!) is the ground-work of the majestic triumphant song of praise in heaven; Rev. v. 9. And a disposition to join in it, our chief capacity for it, and our actual happiness in time and eternity.

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WE are justified all at once; without law, and in spite of law; and for no other reason, but because Christ died for us. When we are settled in this belief, law and conscience are upon good terms again.

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WHEN we come to understand the nature and extent of christian morals, we see at once the necessity of remission and of divine help: These are two material points of difference betwixt christianity, and all the sects of paganism. The Stoics, who spoke excellently of virtue,  
and

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and were the most introverted sect, were withal self-sufficient.

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HUMAN perfection is reality of desire, and sincerity of endeavour, and that in Christ is accepted: perfect righteousness was attained only by Christ, and that is imputed. These are two joyful truths of our religion; and I know of no other that can quiet the soul, or carry it on with so swift a progress towards real holiness.

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It is the property of faith, first to empty the soul, and then to fill it with comfort, and strengthen it with duty; at the same time that I see sin in the shape of a fury, I see it nailed to the cross.

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It is a most reviving, transporting thought, that faith makes me as clean from all spot of sin, as pure and perfectly white, as a saint in heaven; and if I do not believe in Christ chiefly for this, what do I believe in him for?

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FAITH, is trust in the promises of God for eternity.

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LORD, have mercy upon me, and help me: I am surrounded with enemies, which I cannot resist but in thy strength, and must fall a prey to them without thy assistance. Suffer not thy name to be dishonoured in the destruction of thy poor creature, and the triumph of the powers of darkness over thy promise for my salvation. Let the confession of my weakness, and of my dependence upon thee, prevail with thee in Christ to stand up in my defence; and do thou get the victory, and be glorified in thyself, and in thy own goodness. Amen.





